

THE
Lat-ter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Chr^t.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 24, Vol. XVIII.

Saturday, June 14, 1856.

Price One Penny.

Emigration by Hand-Carts.

Williamsburg, April 21, 1856.

Dear Brother Jaques—On the 18th April we received your letter, dated March 29. We had been anxiously expecting to hear from you, and I can say, that when we did hear, we felt somewhat surprised to find that we have to go by the hand-carts. Father and mother think this cannot be done, and I am sure I think the same, for mother cannot walk day after day, and I do not think that any of us will ever be able to continue walking every day. We think it will be better to remain here or at St. Louis for a time until we are able to help ourselves to a wagon. We are across the water, which is a great part of the way to Zion. Father and mother think you had better come here for a time. We will take lodgings for you if you will let us know. Do you and your wife think it right to go by the hand-carts? If we girls were strong boys then I think it might be done, but father is the only man in our family. I don't feel myself that I can go like this. If, by staying here for a little time, we can get means to go by a wagon, it will be far preferable. Mother, I am sure, can never go that way. She says herself that she cannot do it, and I don't think that any of us can. Why, we understood that the hand-carts were the last resource! Mother says that she must have a revelation before she can see this right. Why, we shall have to sell nearly all our clothes!

And what shall we do for things to wear when we get to the Valley? Seventeen pounds weight each is but very little.

We shall be delighted to see you. I wish they in London would come with you. We are doing very comfortable now.

I remain your sister in the Gospel,
P_____

Liverpool, May 19, 1856.

Dear Brother L_____

On May 7, I received with great pleasure the letter written by P_____, and dated April 21, because we had been so long expecting one. But my pleasure was changed to great pain and unfeigned sorrow when I read the contents. I have read the letter about half a dozen times. I could scarcely believe that you could have sent such a one. There is not one atom of the spirit of Zion in it, but the very spirit of apostacy. I felt to exclaim in my heart, "Who has bewitched you, and with whom have you been taking counsel, that you should so soon forget the goodness of the Lord in delivering you from this part of Babylon, and opening up your way to Zion?" Jesus Christ wept over Jerusalem, and said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And again, "If thou hadst known, even

thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." And truly I felt to weep over you as Jesus did over the Jews. Here I have been praying, and exerting my faith and my influence with the Lord, and with you, to get you gathered to Zion, and now that He has been graciously pleased to open up your way, you turn round in His face, and ungratefully tell Him you cannot walk in it, but He must bring you a wagon to ride in! It is truly grievous to me, and I am sure it is to God and to His good Spirit. If I were to turn aside, on my way to Zion, for such trifling reasons as those in your letter, now that the Lord has so kindly given me the privilege of going, it seems to me that I ought to be damned, and I have no doubt but that I should be.

You invite me and my family to stay awhile in New York, and you will get lodgings ready for us. We appreciate your kindness, and feel thankful for it. But you must allow us to decline accepting the offer. I tell you plainly, that if you would get us lodgings, pay for them, clothe and feed us with the best that Babylon can boast, and give us £10,000 into the bargain, we would not stay with you in New York; no, not if fifty brothers or sisters, or fathers or mothers were to ask us to stay. Brothers, sisters, fathers, or mothers, when they put a stumbling block in the way of my salvation, are nothing more to me than Gentiles. As for me and my house, we will serve the Lord, and when we start we will go right up to Zion, if we go ragged and barefoot. Why do not you rise up as a man of God, and say that you and your house will serve the Lord, and will go up to Zion at all hazards? It would be death to my good name and influence in the Church, if I were to stay with you in New York! It would throw me a hundred years behind.

Joseph Smith prophesied that those who would not gather to Zion when their way was open, should be afflicted by the devil. And how could you or I expect the Lord to bless us if we were to stay in New York, now He has opened up our way to Zion? We could not, but we could reasonably anticipate that in His own time, and perhaps when we least thought it, He would permit us to be afflicted more severely than ever before.

Nothing has grieved me more for a long time than the light and contemptuous manner in which you speak of the hand-cart operation. Know ye not that it is the holy ordinance of the Lord, revealed through His Prophet Brigham, for the redemption of the humble, faithful poor, and that it will be blessed and sanctified of Him to the salvation of thousands who are not too proud to be saved in His appointed way, while many of those who despise that way will be left to perish in Babylon. The Lord has promised, through His servant Brigham, that the hand-cart companies shall be blessed with health and strength, and be met part way with teams and provisions from the Valley. And I am not afraid to prophesy, that those who go by the hand-carts, and continue faithful and obedient, will be blessed more than they have ever dreamed of. When they get to Zion they will be glad they are there, they will be welcomed, and they will feel that they have got to just the right place. They will be better Saints every way than when they started.

You have looked upon the journey all in a lump. Recollect that you will only have to perform one day's travel at a time, and the first 200 or 300 miles, from Iowa City to Florence, the hand-carts will travel through a partly settled country, and be lightly loaded, for they will not take their full load for the Plains till they get to Florence. This first part of the journey will just get the Saints used to travelling, without a great deal of toil all at once. You have also thought of performing the journey in your own strength, forgetting that you should put your trust in the Lord, who strengthens even the weak according to their day. You know that when He calls His Saints to do any thing, if they will rely upon Him and do the best they can, He will fit the back to the burden, and make every thing bend to the accomplishment of His purposes. I know some of your family are weak, especially your wife, but if you all set out upon this journey in faith, and continue faithful, the Lord will help you, and make you feel well and rejoice all the time, and you will be stronger when you get to the Valley than when you started. There will be a wagon to about every 100 persons, so that if there should be any ill, or unable to walk, they will be assisted. You will have to work no harder than

you have many a day in England, while you will feel glad that you are working for the Lord and for yourself, instead of for the Gentiles.

It astonishes me that you wish to stay in New York. After you have left one part of Babylon, I wonder how you can think of sitting down in another, when you have the privilege of bidding it farewell altogether. Do you not know that some of your family are so fast in London that you cannot get them away? And now you want to sit down in New York, to give those you have half saved the opportunity of straying from you, and settling down as fast there as those are in London! I have heard you talk of saving all your family, and I know you desire to do so, but is this the way to do it? No, it is not, but it is the way to make shipwreck of your own salvation, and your children's too.

You wish me to use my influence to get your children away from London, but, instead of your helping me by your faith and influence, you want to stay in New York as bad as they want to stay in London. What is the use of me striving to save you and your family if you do not strive yourselves? Is it not as much to your interest for you to gather to Zion as it is to mine? How is it that I have to exert you so much and so severely to save yourselves from this untoward generation? It is not pleasant to me to have to write such severe letters as this. Instead of writing this long one now, I ought to be preparing for our journey, as we have to start in a few days.

Why should you wish to place the burden of the salvation of your children upon my shoulders, and then you pull against me by wanting them to settle again in Babylon, after I have half saved them from it? I think you are acting very unwisely. The fact is, the devil is trying all he can to keep you from going up to Zion, and you are tamely giving way to him. You must resist the devil if you wish him to flee from you. You must say, "No, Mr. Devil, I will not stay in New York. I have set my face towards Zion, and I'll go right up, in the name of the Lord, if you and all your imps try to keep me back, and I have to sleep on the ground, with a stone for my pillow, as old Jacob had." Did not Jesus say, that he that set his hand to the Gospel plough, and looked back, was not fit for the king-

dom of God? And was not Lot's wife changed into a pillar of salt because she looked back upon Sodom? Jesus said, "Remember Lot's wife." And yet, with such examples and precepts before you, you must turn back upon New York! Do you think, if you were to resolve to go to Zion in spite of all the devils in hell, or out of it, that Satan would be able to hold you in New York? No, never; he would have no power over you. I and my family did anticipate the pleasure of your company on the Plains. We sincerely hope you will be wise enough not to disappoint us.

P—— seems very much afraid that she will not have clothes enough when she gets to Zion. Well, if she sets more store upon fine clothes than upon the counsel of the Lord and the blessings of living in Zion, I can say she is different to me. The fact is, she has too many clothes—they are a trouble to her, and she seems willing to hazard her salvation for them. There is such a thing as being ruined by one's riches. If she had scarcely a shirt to her back, or a bit of bread to eat, she would be glad to get to Zion. I would rather you had sent me word that you all were in want of bread, and anxious to get to Zion, than that you were doing comfortably, and forgetting the Lord and Zion, and falling in love with Babylon again. I won't stop in New York if my wife has to clothe me in sheep-skins, or goat-skins, or buck-skins, or buffalo-skins, when I get to Zion. I shall be happier in them there than if I and my family were clothed in purple and fine linen, and silks and satins, and the best broadcloth in Babylon.

You can make your beds and bolsters of your extra clothes. You can keep your feather pillows, instead of resting your heads upon Jacob's stone. If you have any spare money, you can send clothes or anything else through from Iowa, for somewhere about eight pence per lb. carriage. There are hundreds in England who have begged and prayed with tears for your privilege of going to Zion, but have been unable to get it. And now you slight it! It is most grievous? What do you and your family think of yourselves? I should hate myself if I were to slight the blessings of Zion as you are doing. You cannot have much faith in the Lord if you have only enough to take you half way to Zion.

You will say, you never had such a letter before in all your lives. I will say you never before deserved such a letter in all your lives, because you never before turned away from such privileges as you have now within your reach. What! are you going to dash away the cup of temporal salvation from your lips, now it almost touches them? What folly! What madness! It is no little thing to trifle with the Lord, or with His Holy Spirit, or with the counsels of His servants, for the Spirit of the Lord is quick and powerful, sharper than a two-edged sword, and it will not always strive with you.

You talk of staying a little while in New York or St. Louis, till you can buy a wagon? How know you that you will ever have enough to buy a wagon? How can you expect the Lord to give you means to buy a wagon, when He has provided you a cart? He thinks that is good enough. Why should you think otherwise? Perhaps when you can buy a wagon, if you ever have the means, you will want to wait a little longer, till the railroad is made. And all this time your children will be growing up in all the wickedness of Babylon, and perhaps getting married among the Gentiles. The only place in the wide world where you can save your family is in Zion, and the sooner you get there, the sooner you will have power to save them, and the sooner they will be saved.

You say that you understood that the hand-carts were the last resource. Pray what other resource have you? Those who despise the hand-carts may yet be glad to get to Zion with a pack upon their backs.

What more shall I say? I can but

exhort you to repent of your faint-heartedness, repent of your trifling with the salvation of the Lord, and be ready to go with us, with a cheerful heart, trusting in God, and not in your own strength, when we come, and all will be well—you will rejoice in the Lord more than ever before, and thank His holy name that you did not stay in New York. Remember, this is the most critical period of your life. It is the turning point, to decide your destiny. Therefore I exhort you to choose understandingly whom and what you will serve—Zion or Babylon, God or the devil. Greater consequences to yourself, your children, and your ancestors hang on your decision than you can well imagine, for it will carry an influence for good or evil into eternity. Remember, *now* is the accepted time, now is the day of salvation, therefore may you and your family harden not your hearts, nor reject the salvation of the Lord, but close in with His offer, lest He swear in His wrath that you shall not enter into His rest. Pray unto Him without ceasing. Give your souls no rest till you get the spirit of the gathering burning in your bosoms, like a fire that cannot be quenched. We shall not cease to pray for you, that you may be constrained to go with us up to Zion.

Now I have written this letter, I shall rest myself, except to pray for you. I have done my duty. It remains for you to do yours.

When your wife has heard this, I think she will fancy she has got revelation enough about the hand-carts.

With love to all, in which my wife and family join, I remain your brother in the Gospel,

JOHN JAKUES.

History of Joseph Smith.

(Continued from page 364.)

[January 1841.]

Thursday, 21st. Elders B. Young and W. Richards completed the index to the Book of Mormon, and it was immediately put in type, which closed the printing of the first English edition.

Sunday, 24th. Elder B. Young preached twice at Liverpool, on election and reprobation. Hyrum Smith, received the office of Patriarch in the Church, in place of Joseph Smith, senior, deceased; has by revelation, been appointed a Prophet.

and Revelator. William Law has, by revelation, been appointed one of the First Presidency, in place of Hyrum Smith, appointed Patriarch. George Miller has been appointed, by revelation, Bishop, in place of E. Partridge, deceased.

Saturday, 30th. At a Special Conference of the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, pursuant to public notice, I was unanimously elected sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Saturday, and Sunday, 31st, was a Conference at Walnut Grove, Knox County, Illinois; Elder William Smith presiding; 113 members, 14 Elders, and several Branches were represented, and several persons baptized.

February 1st. The first election for members of the City Council took place, and the following persons were elected by majorities varying from 330 to 337 votes; to wit, for Mayor, John C. Bennett; Aldermen William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney; Councillors, Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight.

City of Nauvoo, Hancock County, Illinois, Feb. 1, A.D., 1841.

To the County Recorder of the County of Hancock:

Dear Sir—At a meeting of the Church of Jesus Christ of Latter-day Saints, at this place, on Saturday, the 30th day of January, A.D., 1841, I was elected sole Trustee for said Church, to hold my office during life (my successors to be the First Presidency of said Church), and vested with, plenary powers, as sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, to receive, acquire, manage or convey property, real, personal, or mixed, for the sole use and benefit of said Church, agreeably to the provisions of an act entitled, "An Act concerning Religious Societies," approved February 6, 1835.

JOSEPH SMITH, (L.S.)

State of Illinois, Hancock County, ss.

—This day personally appeared before me, Daniel H. Wells, a justice of the peace, within and for the County of Hancock, County aforesaid, Isaac Galland, Robert B. Thompson, and John C. Bennett, who, being duly sworn, depose and say, that the

foregoing certificate of Joseph Smith is true.

ISAAC GALLAND,
R. B. THOMPSON,
JOHN C. BENNETT.

Sworn to and subscribed this third day of February, in the year of our Lord one thousand eight hundred and forty-one; before me,
Daniel H. Wells,
Justice of the Peace.

The above is recorded in the County Records at Carthage, in Book No. 1, of Bonds and Mortgages, page 95, No. 87.

Wednesday, 3rd. Elder Taylor reports 160 baptized in Liverpool, England; in Ireland about 25; in the Isle of Man, 70; Howarden, 30. Elder Lorenzo Snow is labouring in London.

The City Council of Nauvoo organized, and opened by prayer by myself, when the Mayor elect delivered his inaugural address, as published in the Times and Seasons, page 316; and the following persons were elected by the Council to their offices, to wit—Henry G. Sherwood, Marshal; James Sloan, Recorder; Robert B. Thompson, Treasurer; James Robinson, Assessor; Austin Cowles, Supervisor of streets. I presented to the City Council the following resolution, which was unanimously adopted—

Resolved by the City Council of the City of Nauvoo, that the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision, and Legislature of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred, and that the citizens of Quincy be held in everlasting remembrance, for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want.

I presented a bill for an ordinance concerning the University of Nauvoo, which passed as follows—

Sec. 1. Be it ordained by the City Council, of the City of Nauvoo, that the "University of the City of Nauvoo," be, and the same is hereby organized by the appointment of the following Board of Trustees; to wit—John C. Bennett, Chancellor; William Law, Registrar; and Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams,

Robert B. Thompson, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, and Lenos M. Knight, Regents of the "University of the City of Nauvoo;" as contemplated in the 24th section of "An Act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The board named in the first section of this ordinance, shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock, p.m.

Passed Feb. 8, 1841; John C. Bennett, Mayor; James Sloan, Recorder.

I also presented a bill for an ordinance organizing the Nauvoo Legion, which passed the same day, as follows—

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that the inhabitants of the City of Nauvoo, and such citizens of Hancock County as may unite by voluntary enrollment, be, and they are hereby organized into a body of independent military men, to be called the "Nauvoo Legion," as contemplated in the 25th section of "An Act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The Legion shall be, and is hereby divided into two Cohorts; the horse troops to constitute the first Cohort, and the foot troops to constitute the second Cohort.

Sec. 3. The general officers of the Legion shall consist of a Lieutenant-General, as the chief commanding and reviewing officer, and President of the Court Martial, and Legion; a Major-General, as the second in command in the Legion, the secretary of the Court Martial and Legion, and Adjutant and Inspector-General; a Brigadier-General, as the commander of the first Cohort; and a Brigadier-General, as commander of the second Cohort.

Sec. 4. The Staff of the Lieutenant-General shall consist of two principal Aids-de-camp, with the rank of Colonels of Cavalry; and a guard of twelve Aids-de-camp, with the rank of Captain of Infantry; and a drill officer, with the rank of Colonel of Dragoons, who shall likewise be the chief officer of the guard.

Sec. 5. The staff of the Major-General shall consist of an Adjutant, a Surgeon-in-chief, a Cornet, a Quarter-master, a Paymaster, a Commissary, and a Chaplain, with the rank of Colonels of Infantry; a Surgeon for each Cohort, a Quarter-Master Sergeant, Sergeant-Major, and Chief Musician, with the rank of Captains of Light Infantry; and two musicians, with the rank of Captains of Infantry.

Sec. 6. The staff of each Brigadier-General shall consist of one Aid-de-camp, with the rank of Lieutenant-Colonel of Infantry, provided that the said Brigadiers shall have

access to the staff of the Major-General, when not otherwise in service.

Sec. 7. No officer shall hereafter be elected, by the various companies of the Legion, except upon the nomination of the Court-Martial; and it is hereby made the duty of the Court Martial to nominate at least two candidates for each vacant office, whenever such vacancies occur.

Sec. 8. The Court-Martial shall fill and supply all offices ranking between Captains and Brigadiers-General, by granting brevet commissions to the most worthy company officers of the line, who shall thereafter take rank, and command according to the date of their brevets, provided that their original place in the line shall not thereby be vacated.

Sec. 9. The Court Martial, consisting of all the military officers, commissioned or entitled to commissions, within the limits of the City Corporation, shall meet at the office of Joseph Smith, on Thursday, the 4th day of February, 1841, at 10 o'clock, a.m.; and then and there proceed to elect the general officers of the Legion, as contemplated in the third section of this ordinance.

Sec. 10. The Court Martial shall adopt, for the Legion, as nearly as may be, and so far as applicable, the discipline, drill, uniform, rules, and regulations of the United States' Army.

Passed Feb. 8, 1841. John C. Bennett, Mayor; James Sloan, Recorder.

Joseph Smith, Hyrum Smith, Don C. Smith, and Charles C. Rich were duly sworn as members of the City Council.

The following addition has been made to the Charter of the Nauvoo Legion by the Legislature—

Any citizen of Hancock County may, by voluntary enrollment, attach himself to the Nauvoo Legion, with all the privileges, which appertain to that independent military body.

And I gave a general invitation to my friends to enroll themselves, so as to have a perfect organization by the fourth of July. I was appointed chairman of several Committees, viz., "On the Canal," "For Vacating the town of Commerce," "Vending Spirituous Liquors," "Code of City Ordinances," "Board of Health, &c." Council adjourned to the 8th.

Thursday, 4th.

LEGION MINUTES. Pursuant to an ordinance of the City Council of the City of Nauvoo, entitled, "An ordinance organizing the Nauvoo Legion," passed Feb. 8, 1841, a Court Martial, composed of the commissioned officers of the militia of the State of Illinois, within the City of Nauvoo, assembled at the office of Joseph Smith, on Thursday,

at ten o'clock, a.m., the 4th day of February, 1841: present—John C. Bennett, Quartermaster-General of the State of Illinois; Lieutenant-Colonel Don Carlos Smith; Captains Charles C. Rich, Wilson Law, Albert P. Rockwood, William Law, Titus Billings, Stephen Markham; first Lieutenants, Francis M. Higbee, John T. Barnett, John D. Parker, Benjamin S. Willber, Amos Davis; second Lieutenants, Chancey L. Higbee, Nelson Higgins, David H. Redfield, Hosea Stout, Stephen Winchester, Thomas Rich; third Lieutenants, John C. Amis, and Alexander Badlam. The Court was called to order by General Bennett. On motion, Joseph Smith and Hugh McFall were requested to sit in the Court. The Court-Martial then proceeded to the election of the general officers of the Legion; whereupon Joseph Smith was duly elected Lieutenant-General of the Nauvoo Legion, and John C. Bennett, Major-General. Colonel Wilson Law was elected Brigadier-General of the first Cohort, and Lieutenant-Colonel Don Carlos Smith Brigadier-General of the second Cohort, by unanimous vote of the Court-Martial. Lieutenant-General Joseph Smith, after being duly sworn into office, appointed the following named persons for his staff, to wit—Captain A. P. Rockwood to be Drill Officer; Captains William Law, and Robert B. Thompson, Aids-de-camp; and James Allred, Thomas Grover, C. M. Kraymayer, John L. Butler, John Snider, Alpheus Cutler, Reynolds Cahoon, Elias Higbee, Henry G. Sherwood, Shadrack Roundy, Samuel H. Smith, and Vinson Knight, Guards, and assistant Aids-de-camp. The Legion, at its organization, was composed of six companies.

Friday, 5th. Elder Reuben Hedlock is labouring in Glasgow, Scotland. The Church in that place numbers 55; and the spirit of enquiry increases.

Saturday, 6th. Minutes of a Council at brother Richard Harrison's, 72 Burlington street, Liverpool, for organizing a company of Saints going to New Orleans, on ship *Sheffield*, Captain Porter: Elders B. Young, W. Richards, J. Taylor, and other officers, present. Elder Hyrum Clark was chosen President, and Thomas Walmsley, Miles Romney, Edward Martin, John Taylor, Francis Clark, and John Riley, Counsellors to President Clark. Edward Martin, Clerk and Hilarian. Peter Maughn and John Taylor were ordained Elders. President, Clark and his Counsel, were blessed and set apart for their mission.

Sunday, 7th. Ship *Sheffield* sailed from Liverpool with 235 Saints.

Monday, 8th. Levi Richards writes from Lagwardine—

To the Editor of the *Star*.—Since Stanley Hill Conference, I have attended about thirty Council meetings of Church officers, in eleven different places in Herefordshire, Gloucestershire, and Worcestershire, making a circuit of nearly one hundred miles. Union and harmony prevail among them, and a disposition to add to their faith, &c. New places are frequently opened for preaching, which are generally supplied. Many are baptized every week, although the ice has to yield its natural claims, and step aside. The gift of healing is manifested to quite an extent in this region. The gift of tongues is received in most of the Branches where I am acquainted. The spirit of persecution is not yet wholly cast out of the world; for recently preaching was held for the first time in Pendock parish, eight miles from Ledbury, when a congregation, respectable in numbers and appearance, were compelled to retire prematurely, in consequence of the quantity of gravel thrown upon the roof and against the windows, &c. The mob were numerous, and supplied the Saints on their way home with plenty of mud. The meeting was held at the shop of a tradesman, who had been clerk of the parish, but was so fortunate as to obey the Gospel, and be turned out of his stewardship; and his wife was dismissed from her school, for the same reason, by the parson of the parish. More or less of the Saints are turned out of employ, and out of their houses, for obeying the Gospel.

City Council met according to adjournment, and opened by prayer, which was made a standing rule of the Council. I reported a bill for a survey of a canal through the city, which was accepted; and I was appointed to contract for its survey. I also reported a bill for an ordinance on Temperance, which was read and laid over.

Wednesday, 10th. Elder James Burnham writes from Overton, Flintshire, North Wales—

I have organized two Branches, of about 150 members; and we are continually baptizing, whether it be cold or hot. There is great opposition.

Thursday, 11th. Elders Young, Richards, and Taylor, in Council at 72 Burlington street, Liverpool, set apart, by the laying on of hands, Elder Daniel Brown, to take charge of a company of Saints, about to sail for New Orleans, on ship "*Echo*", Captain Woods, and John Cheese, David Wilding, James Lavender,

William Jenkins, Robert Harris, and John Ellison, to be his Counsellors. Robert Harris was ordained an Elder, and Elder Browett was appointed Clerk and Historian to the company.

Saturday, 13th. Elder Orson Hyde sailed from New York for Liverpool, on his way to Jerusalem, accompanied by Elder George J. Adams.

Sunday, 14th. A Conference of the Church of Jesus Christ of Latter-day Saints was held at Barrett's Academy, 57, King Square, Goswell Road, London, on Sunday, the 14th February, 1841, there being present—Elders H. C. Kimball, W. Woodruff, Lorenzo Snow, William Pitt, and four Priests. The meeting was called to order by Elder Kimball, at two o'clock, p.m. Moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff be President of this Conference; carried unanimously. Moved by Elder Kimball, seconded by Elder Woodruff, that Dr. W. Copeland be Clerk; carried unanimously. The meeting opened by Elder Kimball with prayer and singing. The President then called upon the official members, to represent their respective Branches. The Church at Ipswich, represented by Elder Pitt, consisting of twelve members, one Elder, one Priest, and one Teacher. The Church at Bedford, represented by Robert Williams, Priest, consisting of 42 members, one Priest, seven moved, two died. The Church at Woolwich, represented by John Griffith, Priest, consisting of six members, one Priest. The Church in London, represented by Elder Kimball, consisting of 46 members, one Elder, two Priests; excellent prospects of a continued increase. James Allen was ordained an Elder, and Thomas Barnes a Priest. Robert Williams was ordained an Elder, to preside over the Branch at Bedford; and William Smith, and John Sheffield, Priests. Richard Bates was ordained Priest, in the Branch at Woolwich, and A. Painter, Teacher; all

under the hands of Elders Kimball, Woodruff, and Snow. It was then moved by Elder Kimball, seconded by Elder Woodruff, that Elder Snow be appointed President of this Conference, also to take the superintendency of the Church in London. Much valuable instruction was given by Elders Kimball and Woodruff, in relation to the duties of the official members. It was then moved by Elder Kimball, and seconded by Elder Snow, that this Conference be adjourned to Sunday, 16th May, 1841. The Conference was then closed at half-past five, by singing and prayer. Dr. W. Copeland, Clerk.

Monday, 15th. As chairman of the Committee, I reported a bill to the City Council, which, after a long discussion, passed into "An ordinance in relation to Temperance."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that all persons and establishments whatever, in this city, are prohibited from vending whiskey in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, excepting on the recommendation of a physician, duly accredited in writing, by the Chancellor and Regents of the University of the city of Nauvoo; and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Passed Feb. 15, 1841, John C. Bennett, Mayor; James Sloan, Recorder.

In the discussion of the foregoing bill, I spoke at great length on the use of liquors, and showed that it was unnecessary, and operates as a poison in the stomach, and that roots and herbs can be found to effect all necessary purposes.

(To be continued.)

A LOW VOICE IN WOMAN.—Yes, we agree with that old poet who said that, a low, soft voice was an excellent thing in woman. Indeed, we feel inclined to go much further than he has on the subject, and call it one of her crowning charms. How often the spell of beauty is rudely broken by coarse, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft, silvery tones render her positively attractive! In the social circle how pleasant it is to hear a woman talk in that low key which always characterizes the true lady! In the sanctuary of home how such a voice soothes the fretful child and cheers the weary husband!

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 14, 1856.

DEPARTURES.—The Ship *Horizon*, Captain Reed, sailed from Liverpool for Boston, May 25, 1856, with 856 souls of the Saints on board, under the Presidency of Elders Edward Martin, Jesse Haven, and George P. Waugh.

The following Elders who have held responsible positions in this country, also sailed on this ship—Elders T. B. Broderick and John Toone from Utah—the latter retires from his labours on account of ill health—John Jaques, Robert Holt, Thomas Ord, James Stones, Henry Squires, and Robert Evans were Presidents of Conferences.

Elder Martin has laboured in the ministry in Britain over three years, and, during most of the present season's emigration, has been engaged with us in the Emigration Department of the Office. His labours have been of that faithful and efficient character which commend themselves. Elder Haven has been labouring, in connexion with Elders Walker and Smith, in South Africa, where, under Elder Haven's presidency, they have established a mission of the Church, which will yield its fruits in all time to come. The above named Elders have laboured faithfully in their callings, and they go home to Zion with our blessing.

Elder Jaques, it is well known to the Saints, was called to assist us in the Editorial labours of this Office, and we realize that in parting with him we have lost the labours of a faithful and efficient man. By his labours with the pen, he has done much to instruct and bless the Saints, and preach the Gospel in these lands, and he has left us, rich in faith, and with the spirit of Zion burning in his bosom, and we pray that it may continue to increase abundantly upon him and his family, and that they may live to enjoy all the blessings of the Gospel, with the people of God. His letter of reproof to certain unbelieving friends, in another column, most truthfully indicates the integrity of his purpose, to abide in all the counsels of the Church. Thinking that others might profit by the excellent and pertinent rebuke there administered, we have inserted the same, believing it to be as faithful and commendable a Valedictory, as he would be likely to write.

On Saturday, the 31st, the *Wellfleet*, Captain Westcott, hence for Boston, cleared, with 146 souls of the Saints on board, under the presidency of Elder John Ambrey. This company intend going only to the States this season, and it is the last company of Emigrants which we expect to send out during our present mission.

On reviewing our operations for this season, we find that there have gone out, on the *Emerald Isle*, 350; *John J. Boyd*, 512; *Caravan*, 457; *Enoch Train*, 534; *S. Curling*, 707; *Thornton*, 764; *Horizon*, 856; *Wellfleet*, 146 of the Saints; making a total of 4326, of which number 2012 have gone out under the regulations of the Perpetual Emigration Fund Company.

The season's emigration, now closed, has included, English, Scotch, Welsh, Irish, French, Italians—Waldenses from Piedmont—Swiss, Germans, Swedes, Danes, Norwegians, Manx, Hindeos, Africans from Cape Colony—no blacks.

It has been found advantageous, this season, to send most of the passengers per P. E. Fund, via Boston, as those who pass directly through, without settling in the State of Massachusetts, are not charged the usual amount of eight shillings and four pence for head money, which is required to be paid for all persons who stop to reside in that state.

We have also found it to our advantage to open business with Messrs. Train and Co. who have long been in the passenger trade to that port. The Agents of that firm, who reside in this town, have been honourable and obliging in their transactions with us, while the proprietors in Boston, have extended to our Agent, Elder D. Spencer, every advantage to facilitate our forwarding business on that side, which could be reasonably expected.

The first company of Fund passengers, per *Enoch Train*, were forwarded from Boston to Iowa City, via New York, for eleven dollars and fifty cents per head, for adults,—those fourteen years old and upwards, and for five dollars and seventy-five cents for children, between the ages of four and fourteen years, those under four years, free. 100 lbs. luggage was allowed for each adult, and 50 lbs. for each child, for those under three years old, none. We are not informed what the charge was for extra luggage, but with the above liberal allowance, P. E. Passengers would have none.

We are informed that a gentleman in this town who has formerly been engaged with another railway company—the Boston and Worcester—on learning that the New York line had made the lowest bid for our traffic, immediately communicated with his friends upon that subject, and, directly, Elder Spencer received proposals to forward our passengers for ten dollars per adult, and five for children, as above, making a saving of about six shillings and three pence per adult, and three shillings and three half-pence for children. This line, besides being more direct and cheaper, avoids the difficult and costly contingency, of so much changing of luggage as there is by the other line.

We have before noticed that the hand-carts are contracted for at the point of outfit, for ten dollars a-piece, and Elder Spencer informs us that he hopes to get the Emigrants, per the Fund, through at a cost not exceeding £9 per head, but we shall not be surprised if it should exceed that amount, and perhaps reach £10 each; indeed, we have rather anticipated it from the beginning, but when the transaction is completed, it will be known whether people can be emigrated one fourth of the circumference of our globe, for the trifling sum of nine or ten pounds.

The fact that the route, or mode of our emigration is changing each year, renders the subject one of constant research, study, and care, liable to many new contingencies and even emergencies; but the Saints may congratulate themselves upon the fact that the interests of the P. E. Fund Company are committed to the charge of as good financial business talent as can be found in the Church, outside of Utah; and those who are appointed and authorized to act as Agents for the Company, are required to govern themselves by the Act incorporating the Company, of which we quote the following—

“Sec. 13.—The entire proceeds of the business of this Company, shall inure to the Perpetual Emigrating Fund for the poor; whether arising from Donations, Insurance, Deposits, Exchange, increased value of Property, or in any other way or manner whatsoever.”

“Sec. 15.—No officer, agent, or member of the Company, shall be permitted to retain in his hands any portion of the funds of the Company, as compensation, but shall receive such remuneration as shall be awarded him or them, upon settlement with the board of President and assistants.”

We recommend a perusal of the whole Act, which may be found in “Route from Liverpool to G. S. L. Valley,” chap. 3, page 7. We quote the foregoing that the Saints may be reminded that their pecuniary interests are cherished in the operations of the Company, and that business men, too, may understand that we endeavour to transact the business of the Company on the most saving terms.

Foreign Correspondence.

DESERET.

Historian's Office,
Great Salt Lake City,
March 1, 1856.

Brother Franklin—My last letter to you was dated at Parowan; since that time, by the kind assistance of Jesse N. Smith, I have been able to transfer myself to this Office; over deep snows, heavily crusted on the Beaver, Pine Creek, Brimstone, and Sevier Mountains; while we encountered mud on the low grounds. It was rather a severe journey of 13 days, usually made in six or eight. We were accompanied from Fillmore by Kanosh, the Pah-vante chief.

An unfortunate difficulty has occurred between the whites and Indians in Cedar County. Several brethren, I believe six, mostly herdsmen, have been killed. The movement is headed by Tintic, chief of the Timpanogos. General P. W. Conover has received orders to suppress the outbreak, with troops from Utah county. Squash is in irons at Springville, waiting his trial.

The loss of cattle in the northern counties has been extremely great. The depth of snow is unprecedented since our settlement in the mountains. The southern counties have fared better, though the winter has been severe. Very little stock have perished south of Great Salt Lake County.

The most of the hands on the public works have been discharged, and the people, generally, are making preparations for farming, as soon as the frost comes out of the ground. The mechanics are

getting up drilling machines to drill in their wheat, and thus save seed and labour. A great many will follow the plan adopted by Mr. John Halliday, who, in 1849, raised sixty bushels of wheat to the acre, from a peck of seed, sown in drills and carefully irrigated.

I am engaged in compiling and gathering up the history of Joseph's imprisonment in Carthage Jail, for many incidents of which, I am indebted to the letters of John Taylor, Captain Dan Jones, John S. Fullmer, Cyrus H. Wheelock, and the statements of Colonel Stephen Markham, and others who were in the prison with them, a considerable portion of the time.

As you no doubt will anticipate, provisions are very scarce. The authorities of the Church are using all the influence they can, to cause them to be divided among the people. By this means it is expected that any severe suffering will be averted.

March 2. The mail has arrived from California, bringing *Mormons* of December 15th.

The State Convention meet on the 17th, delegates have been unanimously elected from all the counties heard from. The taking of the census is progressing as rapidly as could be anticipated, considering the difficulties to be encountered on account of the severity of the winter, and the wide extent of the settlements. All the Indians we hear from are friendly, but the Timpanogos Arrowpoens has done his best, for some time to keep them quiet, but said, not long ago, that Squash and Tintick would not hear.

GEORGE A. SMITH.

News from Utah.

(From the "Deseret News.")

PARADES.—That of the "Mormon Battalion" came off on the 6th inst., the Second Annual Festival of the Typographical Association on the 8th, and the Life Guards gave a party on the 11th.

On each occasion, the Social Hall was well filled by those who endeavour to wisely appreciate the various blessings profusely strewn in their path, and to properly distinguish "times and seasons."

giving to rest and recreation, as well as to labour and the sterner duties, that share of time and attention adapted to fully subserve the best use and development of each individual.

DISTURBANCE WITH INDIANS.—Since writing the article under the above head, in No. 50, we have learned that the two herdsmen killed were Henry Moran and Washington Carson, and Lewis Hunsaker is the one missing.

From all yet known (3 p.m. of March 4) it is probable that Hunsaker was taken prisoner.

On the 26th of February, just before dark, and not far from Kimball's creek, west of Utah Lake, some Indians surprised a camp of men who were out gathering stock, killed John Catlin and — Cousins, mortally wounded John Winn, who has since died, and drove off 15 horses and mules belonging to the party.

Tintick, head chief of the disaffected band, and who was wounded in the skirmish near the south fort in Cedar County, is reported dead.

The noted Washear, or Squash, who was arrested on a writ from the U. S. District Court, while momentarily from under the eye of his keepers, so effectually cut his throat, with a case knife furnished him to eat with, that he soon died.

He had been frequently heard to say that he would not go to G. S. L. City to be hung up like a dog, alluding to the fate of the two who were hung during the administration of the Hon. Leonidas Shaver, late U. S. Associate Justice.

When informed of the event, the Indians in that neighbourhood remarked that he had killed himself to avoid being hung, a mode of death very repugnant to his feelings.

General Peter W. Conover was to start on the 1st inst., from the rendezvous on the west side of Utah Lake, with some 200 men. They go out to recover brother Hunsaker, if still alive, and the horses and cattle driven off by the Indians.

IMPROVEMENTS IN THE SOUTH.—In Washington county, John Hamblin and company are building a stone fort on the Santa Clara, and intend entering at once into raising cotton in the warm rich bottoms bordering on that stream, and probably, at an early day, sugar cane, olives, and other fruits of warm climes.

Jehu Blackburn & Co., have erected a splendid saw mill in Pine valley, about 25

miles S. W. from Cedar City, and near an extensive tract of pine timber of superior quality, equal to that at Parowan.

Peter Shirts is erecting a grist mill at Canarra. The above named substantial improvements speak well for the energy of the settlers in our most southern county.

In Iron County, Messrs. I. C. Haight and Simpkins are hurrying forward the work upon their carding machine and woolen factory, in Cedar City, and anticipate having it in readiness for this season's clip of wool.

Another saw mill, on an extensive scale, is in progress at Cedar, and the iron on hand is being cast into flat-irons and other useful articles.

The Iron Company have cast some beautiful machinery, intended to supersede the use of Coal Creek for motive power, and are accumulating a large amount of material, in readiness for future operations.

Coal Creek has been frozen up some three months, and the snow in its kanyon prevents getting at the coal. The winter has been unusually severe, though the cattle look remarkably well and but few have been lost, and it is said none need have been, if all the herdsmen had attended strictly to their duty. Bread stuff and seed grain are scarce.

In Beaver County, on the 8th of February, Mr. Simeon F. Howd finished a house of entertainment, at the point where the military road crosses Beaver Creek, which will be a great accommodation to the travelling public.

Messrs. Ross R. Rogers and Edward Thompson are engaged in erecting a saw mill, a few rods above where the military road crosses Big Beaver, and expect to have it in operation within a few weeks.

Elder Lorin W. Babbit, Probate Judge of Beaver County, expects to leave this city at date, March 4, and proceed to organize that county, and engage at once in forwarding the work on a grist mill, that it may be ready for the coming harvest.

Many hands are now busily occupied, in getting out fencing material for the various tracts of farming land surveyed, and being surveyed, by Col. W. H. Dame, on the Beaver.

Success to the energy and enterprise of the settlers in our three southern counties, and if no untoward event happens, it is easy to foresee that ere long our brethren in that region, though not occupying a

land "flowing with honey," will cause their chosen locations to blossom with the vine and the olive, and abound in a varied abundance of the rich products of the soil, for stones will bring iron, and dot the surface of heretofore naked wastes, with tasteful and commodious buildings for the habitation of men, and for the successful prosecution of the purposes for which we are placed upon the earth.

FROZEN TO DEATH.—On the evening of February 13, 1856, a young man, named John Edwin Sheldon, late from England, and supposed to be about 19 years old, was frozen to death while hunting horses in the Weber river bottoms, west of Ogden City.

MASS MEETING.—Pursuant to adjournment, on the 26th of January, a large assembly convened in the Tabernacle, on Saturday, the 2nd inst. Governor Young, President of the meeting, took the chair. Prayer by President J. M. Grant. Ballo's Band played "The Star Spangled Banner," and several other enlivening tunes. Hon. E. Reese delivered the opening speech, and was followed by President J. M. Grant, Chief Justice Kinney, Capt. L. W. Hardy, O. P. Rockwell, Esq., and His Excellency the Governor, who, at the close of his remarks, individually proffered to take stock and furnish 300 miles of the route. One thousand miles were subscribed for, and the large number present unanimously voted to sustain the chartered company, in carrying a daily express from the Missouri river to California, and in extending the line as fast and as far as circumstances may permit.

THE CHANCELLOR AND REGENTS of the University of the State of Deseret held a meeting on the 4th inst., at which His Excellency the Governor, Presidents Kimball and Grant, Bishop L. D. Young and Elders F. Kesler and R. L. Camp-

bell were present. The time was mostly occupied in the discussion of preparing copy for the publication of elementary school-books in the Deseret Alphabet, and Elders W. Woodruff and S. W. Richards, Regents, and Elder Geo. D. Watt, Secretary of the Board, were appointed a committee to prepare and arrange the matter for said publications, and to report progress at each successive meeting, that they may have the advantage of the information, judgment, and experience of those who feel interested in the subject of education.

FESTIVITIES.—The party, given by the Governor and Legislative Assembly, came off in the Social Hall on Tuesday, the 29th ult. His Excellency, Governor Young, Hon. H. C. Kimball, President of the Council, Hon. J. M. Grant, Speaker of the House, Hon. A. W. Babbitt, Secretary, Judges J. F. Kinney and G. P. Stiles, Dr. G. Hurt, Indian Agent, Messrs. Bell, Livingston, Williams, Gerrish and Hooper, merchants, and a large number of other prominent citizens, and a bevy of Utah's fair wives and daughters, were present.

The Hall and dining-room were tastefully and beautifully ornamented for the occasion, the supper and arrangements were excellent, and all cordially participated in the frank and free enjoyment of the occasion.

On the 31st ult., the Dramatic Association gave a dance and supper, in the Social Hall, to as many of their friends as the rooms could accommodate. The decorations were the same as on the evening of the 29th, and, not being crowded, each guest had ample range and free scope for rendering themselves mutually agreeable, which all appeared to do with great zest, and with that pure and unalloyed hilarity known only to the Saints.

Differences.

(From the "Deseret News.")

The individuals of the human family differ very materially from each other in numberless ways, do they not? This question being readily and universally answered in the affirmative, it only re-

mains to notice some of the characteristics which are useful and praiseworthy, and a few of the opposite description, that, by a little care and reflection, the young may know at once the consequences of the dif-

ferent habits and practices which come under their daily observation.

In the tops of the mountains there are none to prevent our doing good under all circumstances—the very purpose for which the large majority came here—but truly the Gospel net has gathered fish of every kind, and the tares are growing with the wheat, and such must be the case until the day of separation, or until the time of the world's harvest. But it does not follow that the wheat will ever be converted into tares, or that the clean fish will change to unclean, at any rate not without undergoing a legitimate process for such transformation, if any such process there be.

In the meantime all who have come here, and have clung to their integrity, and improved upon the blessings bestowed, are constantly occupied, to the utmost extent of their ability and means, in the furtherance of the purposes of the Almighty for bringing to pass righteousness and salvation, and strive with their might to build up and establish the Kingdom of God on the earth.

Leaving this class, we proceed through various grades of persons whose conduct is more or less energetic in the great cause of truth, until—and it must be said—we reach a portion of community whose main thoughts, desires, and efforts appear to be occupied in almost every way but that which is really beneficial. The cares involved in eating, clothing, drinking, and sleeping, are permitted to engross an undue attention, and when that is accomplished the remaining time is far too often spent in lounging about street corners, in stores, in offices, in court rooms, and other places where their presence is not productive of good to themselves, or any one else, but on the contrary a direct injury, aside from the pernicious examples so glaringly placed before the rising generation.

It cannot be urged, by way of excuse, that Gentile oppression and conduct compel and countenance the idle, the loafing, the profane, the thieving, and the litigious, for there are but few Gentiles here, and many, if not all of them, are industrious, peaceable, energetic, and honourable, in their intercourse with us.

We are not sanguine in the hope that the case hardened will soon reform, if ever, even though you should halloo in their ears each morning. "Every one will be rewarded according to the deeds done in the body, and your doings this day will be placed in that account." But we do trust that the young, and all who love truth, will follow the counsel and example of President Brigham Young, also that of his Counsellors, Heber C. Kimball and Jedediah M. Grant, and in short that of all good men of every station, and learn to bring into true, Godlike action all their mental and physical endowments, and shun the course of those who waste their time, hinder the industrious, set at naught good precepts, and tear down, in lieu of building up.

Again, GOSSIPING seems to be almost a life element with some persons, and a practice more difficult to break from than is the habit of using tobacco. This class will gather in groups wherever they are not forcibly driven away, and let their minds and tongues drift along without rudder or compass, regardless of the condition of their wives and little ones, taking no active thought for their being better clad, more healthfully housed and fed, more understandingly and usefully cultured, and making no exertion for rendering home desirable and happy. No, but to see them, with hands in pockets, listlessly lounging, or lazily seated upon a cold curb stone, after haunting rooms until even they are ashamed, one might well take them for a class who expect the sky to fall and catch sparrows for their supper, or to shower down porridge for their little ones, or that peradventure a fellow gossipor, passer by would tell them how to lift themselves by the waistband of their breeches, and then they would be able to flourish without effort.

But such events are not particularly likely to happen, then would it not be far better to turn your thoughts, time and strength to some definitely practical purpose, and by following some laudible calling, cease to be in the way of and an eyesore to the industrious?

SHARP WIT.—An Indiana paper says that during a trial in Lawrence Court, a young lad who was called as witness, was asked if he knew what were the obligations of an oath, and where he would go if he told a lie. He said he supposed "he would go where all the lawyers went."

Lessons from Providence.

(From the "Deseret News.")

Shape our courses as we may, it is definite that we are strictly in a school, while in this probationary state, and it therefore behooves every one to be duly careful with regard to improving upon each lesson as it is marked, otherwise you will have to stop progressing in the grand scale of human movements, or skip a page, and in either case suffer loss.

The drouth and grasshopper lesson of the past season was given out, and, by some, carefully and patiently coned, and pretty thoroughly understood and profited by. But the pages of that lesson are not yet all turned over, and many have now come to that portion which treats upon doing without meat, vegetables, and, in short, without food of any description, only, as they are able to procure a little from day to day, while others, fortunately, are blessed with a comparative abundance. This affords a bitter lesson for learning much, to advantage, that there may not be another so good an opportunity for ac-

quiring, at least, until after many plentiful harvests. On the one hand, the destitute have an excellent opportunity to reflect upon how far their own former conduct may have conduced to their present position, and learn to operate more wisely in the future, learn patience, forbearance, economy, the dealings of the Lord with His people, gratitude for chastenings as well as blessings, and many other useful principles. On the other hand, there is a rare opportunity for those who have to aid those who lack, and to use the utmost diligence in striving to widely dispense the rich blessings of Heaven, in the most godlike manner, that their use may redound to the honour of the Giver of all good, and to the spiritual and temporal welfare, both of him who dispenses, and of all who participate in the glow of joy arising from good deeds, and a wise use of means over which we are placed to act as stewards.

Varieties.

EFFECTS OF CATHEDRALS ON THE MIND.—The famous Baptist minister, Robert Hall, when asked what he thought of York Minster, replied, "York Minster, sir; why it's enough to soberize a Bacchanalian."

JONATHAN'S ACCOMPLISHMENTS.—A German writer says that the people of the United States can burst more steam boilers, and chew more tobacco, than any other five nations on the globe.

ACCORDING to returns published in the St. Petersburg newspapers, the besieged in Sebastopol discharged from the 17th of October, 1854, to the 8th of September, 1855, projectiles to the number of 1,386,608, and weighing 1,405,249 poods (each equal to 40lb.) In addition to the above, 205,810 poods of powder and 25,000,000 cartridges were consumed.

AN old clergyman one Sunday, at the close of the sermon, gave notice to the congregation that in the course of the week he expected to go on a mission to the heathens. One of the deacons, in great agitation, exclaimed, "Why, my dear sir, you have never told us one word of this before; what shall we do?"—"Oh, brother," said the parson, "I don't expect to go out of town."

AN eccentric clergyman, lately alluding in his pulpit to the subject of family government, remarked that it is often said, "That now-a-days there is no such thing as family government. But it's false, all false! There is just as much family government now as there ever was—just as much as in the days of our fathers and grandfathers. The only difference is, that *then* the *old folks* did the governing, but now it is done *by the young ones*!"